

A True Discourse of the Two in-
famous upstart Prophets, *Richard Farnham*
Weaver of *White-Chappell*, and *John Bull* Weaver
of *Saint Butolphs* Algate, now Prisoners, the one in *Newgate*,
and the other in *Bridewell*: with their Examinations
and Opinions taken from their owne mouthes *April 16.*
Anno 1636.

As also of *Margaret Tennis* now Prisoner in Old *Bridewell*, with the
Hereticall Opinions held by her, at the same time Examined.

Written by T. H.



Printed at *London* for *Thomas Lambert*, and are to be sold at his Shop at
the signe of the Horse-shoe, neare the Hospitall-gate in *Smithfield*. 1636



To the Reader.

Courteous Reader, we have here exposed to thy view New Prophets, and expounders of the Scriptures, but I must tell thee, farre differing from those of Old: They were called by God, but these have called (or rather miscalled) themselves: These scorne the names of Doctors, or Schollers, yet being plaine Weavers, (as you may see them discovered in the Frontispeece) understanding nothing themselves, will undertake to teach others: Such is the stupidity of blind Simplicity and

To the Reader.

Ignorance, of which these foule-wit-
ted fellows are too much guilty : Nor
are they to be much wondred at ; for
as Salomon saith, There is no new
thing under the Sunne : So the
World produceth now no Prodigies,
the like of which it hath not before see-
med. As for example, that Pseudochri-
stus Hacket, who for his fearefull
blasphemies was executed in Cheap-
side, and whose Associates dyed mise-
rably : and Legat, who of more late
daies for maintaining the Arrian He-
resie was burnt in Smithfield : In
the nominating of these serve for ma-
ny. Gentle Reader, this gently I in-
treat thee in the perusall hereof, that
though thou wondrest at their impu-
dence ; thou wilt pittie their igno-
rance. Farewell.



A
TRUE RELATION
of the Examination of
John Bull, and Richard Farnham
his Companion, of the Opinions
which they now hold, with
their ignorance and superstition,
confuted.



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vaine triflers are now, who
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ctrines and Opinions into the
Church, since it is appareat
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the Apostles, no Age hath
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fore beene, or to reckon up tedious Catalogue (being so numerous) of their first founders and abettors: Neither in how many generall Councils they have beene convinced, and utterly exploded, which would take up more time than needeth: since we know by our *Saviours* owne words, that there should be false Prophets and Teachers even to the end of the World: onely I will give you a brieffe Character what (for the most part) one of these Innovators in Religion is:

An Hypocrite, and of all Actors the worst; as personating him whom he is not, but would seeme to be; double fac't, double hearted: In outward appearance boasting sadnesse and gravity, whilst within hee is all pleasure and alacrity, and for no other cause, but that hee can so craftily delude, and cunningly deceive. In his demisse lookes you may read the Characters of Religion, which the more hee seemeth to professe, he is the further from the practice: A smooth face, a rugged minde, a sheeps habit, a wolves heart; a simple and streight garment, a double and large conscience: his heart convinc't by his mouth, his mouth by his actions: He riseth early to goe into the Temple, and that God whom in heart he despiseth, he there seemingly adoreth: where hee more regards who observe what he doth, than considers with himselfe what he ought to doe, his heart not being
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sware whether his eyes wander. He exclaimes
of the want of charity in others, but expresseth
no part thereof in himselfe: His Teate in the
Church is, where he may be the most seene. In
the time of the Sermon he drawes out his tables
to take the Notes, but still noting who ob-
serves him to take them. At every place of
Scripture cited, he turnes over the leaves of his
Booke, more pleased with the motion of the
leaves, than the matter of the Text: For hee
folds downe the leaves, though he finds not the
place, his eye being still fixt on his paper, or the
Pulpit: Hee lifts up the whites of his eyes to-
wards Heaven, when he meditates on the so-
did pleasures of the earth; his body being in
Gods Church, when his minde is in the diuels
Chappell. If he heare a strange Preacher, he at
his coming down, as raptur'd with his Doctrine,
salutes him with a cringe, and demands his
name with a congie, and offers that person his
Hat, whose protection he casts at his heeles: but
if he can winde him up to his owne Tone, he
will Echo to him in the same Tune.

When he takes occasion to speake of the pas-
sage of his former life, he will seeme to weepe,
not for his former wantonnesse, but his present
weaknesse: not that he hath a will to ake, but
that he hath no ability to performe; not for the
many finnes of his youth, but that hee cannot
so freely commit them in his age. Other mens

errors he will sharply reprove, but his owne vices secretly retaine. If he give to the poore, it is not that they should pray for him, but that thereby he may make a prey of others. He both prayes and gives, but neither of them without company; because he thinks, if God should not take notice of his workes, hee can be sure to bring witness of them. If he prove so rich as to raise an Hospitall out of his private usury, it is not for any vertue, but rather vaine glory; as being onely built for such as hee hath before begger'd. Hee will transforme a Gnat into a Cammell, and a Fly into an Elephant. He preferres his owne superstitions before the Churches reverent Ceremonies, and will sooner deserve a white sheet, than endure a Surpleesse. He prescribes his owne Lawes, and direct his faith by his owne Limagie, standing whilst others bowe, and sitting whilst others kneele. To his Acquaintance present he is a Gnat, to those that are absent an *Aspuchus*: he weepeth at the side of his friend, when his heart wibeth him in his Grave. Hee salutes cheerfully, when he intends churlishly. And to conclude with these full attributes belonging unto him, though he be held a Saint by his owne Sect, he proveth his neighbours calamity, the poyson of honesty, the Common-weales canker, the Churches corrosive, an eye-sore by day, a stambling block by night, a Taper smoky in the burning, noysome

noy some in the extinguishing, faulty in his pro-
 mise, false in his oath, who when he seems much to
 favour, ought then most especially to be feared.
 I forbeare to speake of any forraigne Vipers,
 onely to shew you the Spiders bred under our
 owne rootes, & the Snakes bedded in our native
 Earth, many new and upstart Schismaticall opi-
 nions have lately troubled the peace of the
 Church; all different among themselves, onely
 agreeing in this, that they unanimously con-
 spire to disturbe the common quiet. The Father
 of one sect, a learned *Button-maker* well known,
 the founder of another, a commenting *Cohler*,
 &c. Add now we have 2 prophesying *Weavers*
 (upon whose stupidity or madnesse this present
 discourse is framed) in durance, whose ridiculous
 absurdities I will presently acquaint you with.
 Onely this I saie would know, were there no
 Ecclesiasticall government, what rubricke
 should stande, or how, or after what manner
 would they have *God served*? One sect hee coves
 we have a Saviour, but counts it superstition
 to have his name reverenc'd, and bow'd unto.
 Some approve of no Sacraments at all, others
 allow of Sacraments, but hold, that to kneele
 before the Table or Altar when the Blessed
 Supper of the Lord is to be received, is merely
 Idolatrous: Notwithstanding the Church with
 godly and mature consideration hath injoynd
 it. Some cavell at the manner of the standing of
 the

the Table. Others would sit at the Lords board with their backs toward the VVall, as they eate in their houses, or drinke in the Tavernes. (yea, and no doubt, with their heads covered too) One sect challengeth the liberty of all sensuality and pleasure: Others will allow no commendable exercises or lawfull recreations. But if you observe them generally, and withall consider them judicially, it will easily appeare, that as they altogether impugne the Churches authority, so cunningly and cautelously, they would trench upon the high Supremacy.

Moreover, some are not more piously devoted to repaire Churches and Temples, than others are delivishly minded to see them ruin'd and demolish. Some will heare a Sermon, but they cannot endure to be present at Common Prayer: Others could be content to heare divine Service, but abhorre it if it be said in a Popish Surplesse: Nay, there are divers who make a conscience to heare sermons, yet they will heare but such and such a man as pleaseth their owne fancies and affections. But if any of these Predicants shall affect novelty, or singularity, to introduce any innovating poynts of Doctrine, deviating from the true and Orthodox way of the mother Church, he shall be sure to be most highly applauded, and the place wherein he lectureth or preacheth

cheth to be much thronged. And if he shal stand out against Conformity in Religion, and for that cause be questioned, and therefore silenced; then there are private collections, gifts, presents, and contributions, and all these to maintaine him in his perverse obstinacies. Againe, one loves the Bible, but it must be bound without the *Apocrypha*; for that they hold as an abomination: In much, that many from Schisme grow unto Atheisme, and in devising new and unheard of waies how to worship God, grow into that stupidity, to acknowledge no God at all, and from hearts of flesh, they are growne to have hearts of Iron and Adamant.

As for those that hate Churches, and love to have their conventicles in private houses, or in Woods and Groves; to whom may I better compare them than to the Idolatrous *Jews*, who leaving the glorious Temple of King *Solomon* sacrificed to *Baal Peor*, to *Molech*, and divers others of the Idols of the *Gentiles*, in Groves and the high places. But amongst all these diversities of opinions, if every man (having no super-eminent power over him, to curbe his presumed and refractory liberty) should follow his owne private humour, what manner of Church or Commonwealth should we have amongst us? VVould not all grow into confusion and disorder, and
returne

returne into that stupidity of ignorance which
 swayed in the World before the true Religion
 was first propagated, and after received: at
 the last it must necessarily come to this, if
 not to this: for as there is no greater ma-
 lice, or more invented hatred prosecuted, than
 when familiar friends fall at odds, or naturall
 brothers grow into dissension: so there can no
 greater hatred, or inveterate malice arise,
 than when Christian brethren of a reformed
 Church, having distanced themselves from all
 Papall superstitions, shall inconsiderately and
 indiscreetly, I may rather say, foolishly and
 madly fall into these sottish and ridiculous Chi-
 meraes, to betray weaknesse in themselves, and
 beget distraction in others: being indeede no-
 thing else than mere illusions of the Diuell;
 the former Ages having beene troubled with
 the like, as no question, the future shall be. But
 I come now to the persons themselves, the one
Richard Farnham, a Weaver in VWhite-
Chappell, the other John Bull, a Weaver, late
dwelling in the Parish of St. Dunstons
Algate.

THE

The Examination of Richard Farnham Weaver, taken April the 16. 1636.

He said examine saith, and constantly affirmed, that hee hath the very spirit of God, which revealeth unto him all secrets whatsoever. And that he is moreover Anointed, and can predict and foretell whatsoever is to come. Hee saith also, that there shall be a great pestilence and Famine, and that he shall see them, and bee delivered from them, as having no power to hurt him. He likewise affirmeth, that he must first be slaine, and after that rise againe, and after that be made King of that very Ierusalem in which King David and King Salomon once reigned. He saith also, that he himselfe is one of those two witnesses spoken of in the Revelation, the 11 Chapter, beginning at the third Verse, and that his brother Bull is another also, and shall be a Priest at the same time when he is made a King. Now the words of the Vear on which they ground these idle fancies are these. But I will give power unto my two witnesses, and they shall prophesie one thousand two hundred, and threescore dayes clothed in sackcloth.

These are the two Olive trees, and two Candlesticks, standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies: for if any man would hurt them, thus must he be killed.

These have power to shut Heaven, that it raine not in the dayes of their Propheying, and have power over water to turne them into blood, and to famine the earth with all manner of plagues as often as they will.

And when they have finished their Testimony, the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

And their corpse shall lie in the streets of a great City, &c.

The Examination of John Bull Weaver, taken at the same time.

HERE, beforsaid with the like Lunacy, confidently affirmeth also that he is a Prophet: and one of those two Witnesses before spoken of, in all things agreeing with his brother Jeremiah, and that he shall also be slain at Jerusalem where Christ suffered, and shall live againe;

again; and after that his resurrection, hee shall
 reigne there as a Priest. And these two persist
 in their obstinacies, and are at this time priso-
 ners; the one in *Newgate*, the other in *Bridewell*:
 now the blind and besotted ignorance of
 these poore and sencelesse Mechanicks I leave
 to the consideration of any indifferent Reader:
 But you have not yet heard all: for such is the
 presumption of *F. r. nham*, and the inflexible
 confidence in his owne innocency, that to any
 reverent Divine, or other well-minded Schol-
 ler, who come modestly to dissuade him from
 these refractory absurdities, hee will say, that
 his desire is, nay, rather his earnest request is,
 that as the Prophet *Daniel* was cast into a Den
 of Lyons, so he may be also; to prove himselfe
 to be a true Prophet, and a chosen vessell of the
 Lord: for as their mouthes were shut up against
Daniel, so likewise it shall happen to him: for
 they shall neither have strength nor power to
 hurt or damage him.

They further hold themselves to have such
 power over the Elements, that at their prayer
 they can command the clouds to shewre downe
 raine upon the earth, and at their prayer too
 they can restrain those timely and seasonable
 drops which refresh.

Here too it is further to be observed, that
 they are simple Tradesmen, who never look't
 upon any University, or scarcely have been

acquainted with a Grammar Schoole : who
 onely can read English, though yet know not
 how to speake it truly. Yet these poore fel-
 lows confidently beleeye, that the Spirit of
 God shall so abundantly fall upon them, that
 like the Apostles they shall bee able to speake
 all Tongues and Languages. But especially,
 when they shall come to *Hierusalem*, they
 shall be inspired with the *Holy Tongue*, the ve-
 ry same in which the Patriarchs and Prophets
 spake and prophesied.
 Moreover, in all their conference with such
 as sometimes for novelties sake come to visite
 them, they constantly affirme, and confident-
 ly beleeye, that no mortall man of what estate
 or condition soever, can have the least power
 to harme them. Or if it please the Almighty to
 suffer them to discipline or chastise their bodies,
 yet over their lives they shall have no power at
 all, neither to hazard them, nor take them
 away. But whosoever shall attempt to at-
 tempt any such violence against them, their
 hate towards them shall be turned upon them-
 selves, so that they shall prove their owne
 executioners, as such as was *Judas*, who be-
 trayed the life of his Lord and Master. But
 let the Reader here take notice, (in this)
 how ignorantly and foolishly they contra-
 dict themselves, affirming in this place, that
 no man shall have the least power to injurie
 their

their lives, or bring them to any untimely and remarkable death: VWhen before in *Farnham* examination by divers learned Commissioners, appoynted to that purpose, hee with the other contested, that he must be first slaine, and after rise againe, and be crowned King of *Hierusalem*: And *Bull* in his examination attested, That he should be also first slaine at *Hierusalem* where Christ suffered, and after live againe, and like *Aaron* and his sonne *Eliazar* reigne an High Priest there; which something seemes to smell of the Sect of the *Thrasheers* and *Sabbatarians*.

I might leave these, and come to a third, namely a woman, now prisoner in Bridewell, the weaknesse of whose Sexe can bee no excuse or priviledge for her horrible blasphemies, which indeede almost want president; and yet we may see how far the Divell can worke with his owne servants. I might set downe with her name *Margaret Tennis*, her examination; the which, for modesties sake I will forbear to speake of; it being such incredible, and scarce heard of Blasphemy, able not onely to make the eares to tingle; But the heart to tremble: which as it horrors mee to write, so I make no question, but whosoever shall peruse it, it will trouble him to read, and therefore I forbear to publish it, in regard that tis almost unbelievable, that any
such

such Monster should have being upon the face of the earth; at least, he may well, and that justly too, suspect that the words which she spake, came from the mouth of a Jew, but not Christian. But at this present she is either mad, or counterfeits madnesse, wishing with my heart, that shee may both returne to her wits, and to true repentance: And as of her, so also I speake of the other, whom I could wish to have an inspection into their owne follies, and having gone so far astray, to retyre themselves into the true sheep-fold. *Salomon* the wisest of Kings saith: *Hee that keepeth his mouth and his tongue, hee keepeth his soule from affliction, and else where. It is a mans honour to cease from strife, but every foole will bee meddling. There bee some that speake words like the pricking of a sword, but the tongue of a wise man is health: The beginning of strife is as one that openeth the waters, therefore are the contention be meddled with, leave off. He loveth an angrier man that loveth strife: and hee that exalteth his gate seeketh destruction. The froward heart findeth no good, and hee that hath a naughty tongue, falleth into evil.*

There is no question to be made, but that he who is the Father of Lyes, is also the founder of controversies, who is the Divell: neither is his inveterate malice against mankind discovered in publicke hostility onely, (as when
Armies

Arguments taken up for the differences of Religion, as it hath often happened) but in vaine and unnecessary questions: whence truth as the disputing of them may bee darkned: To him is the spirit of contradiction; or rather he may be said the spirit it selfe; nor breatheth he onely almost upon all Academies, Schooles, Rectories and Families, but even upon our mother Church it selfe, by broaching Errors and Heresies, and dayly devising new tangle and trifling Innovations, as having ever beene the incendiary to selfe-opinion, and all refractory disobedience; and these arise for the most part from ignorant, peevish, and selfe opinioned Separatists; whose false Tenents the more they are urged upon them, the more many times to the small understanding of the simple, the truth is intrangled. The apparent *Syllogisme* (saith one) ought to be contained in few words; but if it be too farre prosecuted, and unnecessarily continued, the *Syllogisme* groweth into a *Paralogisme*, which is no better than a perverse wrangling. And therefore when one proposed to a grave Philosopher a needlesse and impertinent Enigma, of which he desired a short and speedy answer: He thus replied; (speaking to those that were there present) This fellow desireth to milke a Goat, and would have mee to hold a Collender full of holes to receive it. Now *Utrum stultior* (saith *Erasmus*)

qui

quis magis Hircum quam qui cribrum supponit.
 To conclude, I would with all these stupid novellists, for their better understanding, since they are so obstinate to forsake Christs flock, yet at last to looke into that which *Pythagoras* taught, over whose doore it was thus written: Hee that knoweth not what hee ought to know, is a beast amongst men: Hee that knoweth no more than hee must needs know, is a man amongst Beasts: But hee that knoweth all things which are fit to be knowne, is a God amongst men.

AFTER

Now I have said all that I have to say, and would have done so much sooner, if I had not been so long in the company of these novellists, who are so obstinate to forsake Christs flock, yet at last to looke into that which Pythagoras taught, over whose doore it was thus written: Hee that knoweth not what hee ought to know, is a beast amongst men: Hee that knoweth no more than hee must needs know, is a man amongst Beasts: But hee that knoweth all things which are fit to be knowne, is a God amongst men.

After diuers visitations,
by sundry *Divines* and men of
quality; this *Richard Farham* un-
derstood by some of them, that it was
reported of him that hee was Christ: for
the better clearing of that Asperſion
laid on him, and some others in that kinde: he
hath given out these lines, which you may
read, that hee writ very late him-
selfe in Prison.

THere bee many false reports that
goe of mee in the City of *London*,
and I beleeve they are spread a-
broad in the Countrey. First, some re-
port of me, that I say I am Christ. Se-
condly, some say that I am *Elias*.
Thirdly, some report of me, that I
should say, that it should not raine of
3 yeares; and some say a longer time, &
some say a shorter. Fourthly, some re-
port of me, that I should say when it
raines againe, it should raine blood, and

D

Some

some say fire and brimstone, which are
 false, the Lord of Heaven and Earth
 knoweth that I have not uttered any of
 those words: But these things you may
 report to be truths from my own hand-
 writing: I say, I am one of those two
 witnesses that are spoken of in the 11
 of the Revelation, and that the Lord
 hath given mee power for the opening
 and the shutting of the Heavens: The
 Lord hath moved mee by prayer since
 I came into this Prison, to bee earnest
 with him for the shutting of the Hea-
 vens; and I am certaine, that the Hea-
 vens are shut, and that the earth shall
 not receive any benefit to speake of, by
 the Raine that shall fall untill the
 Lord doth moove mee to pray for
 Raine, and I doe steadfastly beleeve that
 in the day the Lord doth move me to
 pray for Raine, it shall Raine: but I say
 this, if the Lord doth continue mee
 praying but 6 weekes longer, as now he
 doth, I beleeve there is a great deale of
 seede

seede sowne in this land of England
 which wil never be reaped nor mowed:
 I doe not meane the whole kingdome,
 but of this part of the land where my
 dwelling is: And this I know, that
 there are iudgements a comming, Pesti-
 lence, Famine, and sword, and I know
 I shal live and see them fulfilled, and be
 preserved. Therefore it behoveth eve-
 ry one that hath not made his peace
 with God, both high and low to re-
 pent, and make his peace with God in a
 true and unfeigned repentance, that it
 may goe well with the soule, howsoe-
 ver it goeth with the body: As Solomon
 saith, *Riches profit not in the day of wrath,*
but righteousness delivereth from death.

FINIS.

H. J.

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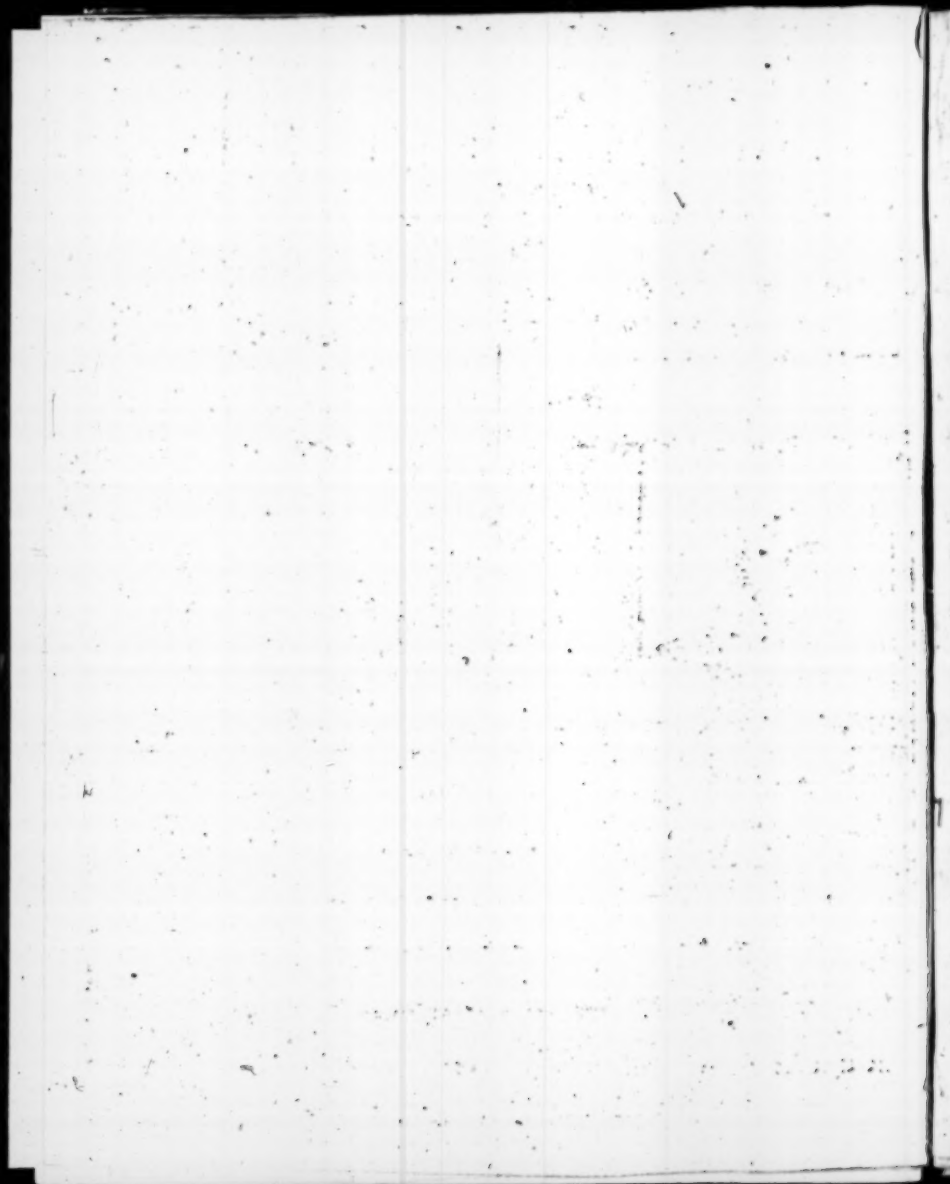
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They were called by God, but these
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To the Reader.

Ignorance, of which these shuffling-witted fellows are too much guilty: Nor are they to be much wondered at; for as Salomon saith, There is no new thing under the Sunne: So the World produceth now no Prodigies, the like of which it hath not before teemed. As for example; that Pseudochristus Hacket, who for his fearefull blasphemies was executed in Cheapside; and whose Associates dyed miserably: and Legat, who of more late, doies for maintaining the Arrian Heresie was burnt in Smithfield; and for the nominating of these serve for nothing. Gentle Reader; this only will I reembrace in the perusal of these, that though thou wonderest at their ignorance, thou misball not their ignorance. Farewell.



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ctrines and Opinions into the
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fore beene, or to reckon up a tedious Catalogue, (being so numerous) of their first founders and abettors : Neither in how many generall Councells they have beene convinced, and utterly exploded, which would take up more time than needeth : since we know by our *Saviours* owne words, that there should be false Prophets and Teachers even to the end of the World : onely I will give you a brieve Character, what (for the most part) one of these Innovators in Religion is :

An Hypocrite, and of all Actors the worst ; as perfwading him whom he is not, but would seeme to be : A double fac't, double hearted : In outward appearance, boasting safinesse and gravity, whilst within hee is all pleasure and alacrity, and for no other cause, but that hee can so craftily stude, and cunningly deceiue. In his demisse lookes you may read the Characters of Religion, which the more he seemeth to profess, he is the further frō the practice : A smooth face, a rugged mind, a sheeps habite, a wolves heart, a simple and straight garment, a double and large conscience : His heart convinc't by his mouth, his mouth by his actions : Hee riseth early to goe into the Temple, and there God whom in heart he despiseth, he there seemingly adoreth : where hee more regards who observe what he doth, than considers with himselfe what he ought to doe : his heart not being aware

aware whither his eyes wander. He exclaims of the want of charity in others, but expresseth no part thereof in himselfe: His seat in the Church is, where he may be the most seene: In the time of the Sermon he drawes out his tables to take the Notes, but still noting who observes him to take them. At every place of Scripture cited, he turnes over the leaves of his Booke, more pleased with the motion of the leaves, than the matter of the Text: For hee folds downe the leaves, though he finds not the place: his eye being still fixt on his paper, or the Pulpit: Hee lifts up the whites of his eyes towards Heaven, when hee meditates on the forbidden pleasures of the earth, his body being in Gods Church, when his minde is in the devils Chappell. If he heare a strange Preacher, he at his coming down, as raptur'd with his Doctrine, salutes him with a cringe, and demands his name with a congie, and offers that person his Hat, whose profession he casts at his heeles: but if he can winde him up to his owne Tone, he will Echo to him in the same Tune.

When he takes occasion to speake of the passage of his former life, he will seeme to weepe, not for his former wantonnesse, but his present weaknesse: not that he hath a will to act, but that he hath an ability to performe: not for the many finnes of his youth, but that hee cannot so freely commit them in his age. Other mens

errors he will sharply reprove, but his owne vices secretly retaine: If he give to the poore, it is not that they should pray for him, but that thereby he may make a prey of others: He both prayes and gives, but neither of them without company; because he thinks, if God should not take notice of his workes, hee can be sure to bring witnesse of them. If he prove so rich as to raise an Hospitall out of his private usury, it is not for any vertue, but rather vaine glory, as being onely built for such as hee hath before begger'd. Hee will transforme a Gnat into a Cammell, and a Fly into an Elephant: He preferres his owne superstitions before the Churches reverent Ceremonies, and will sooner deserve a white sheete, than endure a surplese. He prescribes his owne Lawes, and directes his faith by his owne Liturgy: standing whilst others bowe, and sitting whilst others kneele. To his Acquaintance present he is a *Gnato*, to those that are absent an *Christarchus*: he weepeth at the side of his friend, when his heart wisheth him in his grave. Hee salutes cheerfully, when he intends churlishly: and to conclude with these full attributes belonging unto him: though he be held a Saint by his owne Sea, he proveth his neighbours calamity, the poyson of honesty, the Common weales canker, the Churches corrosive, an eye sore by day, a stumbling block by night, a Taper smoky in the burning, noysome

noysome in the extinguishing, faulty in his promise, false in his oath, who whē he seems much to favour, ought then most especially to be feared.

I forbear to speake of any forraigne Vipers, onely to shew you the Spiders bred under our owne rooves, & the Snakes bedded in our native Earth, many new and upstart Schismaticall opinions have lately troubled the peace of the Church; all different among themselves, onely agreeing in this; that they unanimously conspire to disturbe the common quiet. The Father of one sect, a learned *Button-maker* well known, the founder of another, a commenting *Cobler*, &c. And now we have 2 Prophefying *Weavers* (upon whose stupidity or madnesse this present discourse is framed) in durance, whose ridiculous absurdities I shall presently acquaint you with: Onely this I faine would know, were there no Ecclesiasticall government, what rubricke should stand? or how, or after what manner would they have *God* served? One sect beleeves wee have a Saviour, but counts it superstition to have his name reverenc't, and bow'd unto: Some approve of no Sacraments at all, others allow of Sacraments, but hold, that to kneele before the Table or Altar when the Blessed Supper of the Lord is to be received, is merely Idolatrous: Nor withstanding the Church with godly and mature consideration hath injoynd it. Some cavell at the manner of the standing of

the Table. Others would sit at the Lords board with their backs toward the Wall; as they eate in their houses, or drinke in the Tavernes. (yea, and no doubt, with their heads covered too) One sect challengeth the liberty of all sensuality and pleasure. Others will allow no commendable exercises or lawfull recreations. But if you observe them generally, and will consider them judicially, it will easily appear, that as they altogether impugn the Churches authority, so cunningly and cautelously, they would trench upon the high Supremacy.

Moreover, some are not more piously devoted to repaire Churches and Temples, than others are divelishly minded to see them ruind and demolisht. Some will heare a Sermon, but they cannot endure to be present at Common Prayer: Others could be content to heare divine Service, but abhorre it if it be said in a Popish Surpleesse: Nay, there are divers who make a conscience to heare sermons, yet they will heare but such and such a man as pleaseth their owne fancies and affections. But if any of these Predicants shall affect novelty, or singularity, to introduce any innovating points of Doctrine, deviating from the true and Orthodox way of the mother Church, he shall be sure to bee most highly applauded, and the place wherein he leaureth or preacheth

chieft to be much thronged. And if he shal stand
out against Conformity in Religion, and for
that cause be questioned, and therefore silenced;
then there are private collections, gifts, presents,
and contributions, and all these to maintaine
him in his perverse obstinacies. Againe, one
loves the Bible, but it must be bound without
the *Apocrypha*; for that they hold as an abho-
mination: Insomuch, that many from Schisme
grow unto Atheisme, and in devising new and
unheard of waies how to worship God, grow
into that stupidity, to acknowledge no God
at all; and from hearts of flesh, they are
growne to have hearts of Iron and Ada-
mant.

- As for those that hate Churches, and love
to have their conventicles in private houses, or
in Woods and Groves; to whom may I
better compare them than to the Idolatrous
Jews; who leaving the glorious Temple of
King *Salomon*, sacrificed to *Baal-Peox*, to *Ash-
terah*, and gives others of the Idols of the
Gentiles, in Groves and the high places.
But amongst all these diversities of opinions,
if every man (having no super-eminent power
over him, to curbe his presumed and/refra-
ctory liberty) should follow his owne private
humour, what manner of Church or Common-
wealth should wee have amongst us? VVould
not all grow into confusion and disorder, and
returne

returne into that stupidity of ignorance which
 swayed in the V. World before the true Religion
 was first propagated, and after received: at
 the last it must necessarily come to mutiny, if
 not massacre: for as there is no greater ma-
 lice, or more invented hatred prosecuted, then
 when familiar friends fall at oddes, or naturall
 brothers grow into dissention: so there can no
 greater hatred, or inveterate malice arise,
 then when Christian brethren of a reformed
 Church, having distanced themselves from all
 Papall superstitions, shall inconsiderately and
 indiscreetly, I may rather say, foolishly and
 madly fall into these sottish and ridiculous Chi-
 meræes, to betray weaknesse in themselves, and
 beget distraction in others: being indeede no-
 thing else than meeire illusions of the Diuell;
 the former Ages having beene troubled with
 the like, as no question, the future shall be. But
 I come now to the persons themselves; the one
Richard Farnham a Weaver in White-
 Chappell, the other *Iohn Bull, a Weaver*, late
 dwelling in the Parish of *St. Dunstons*
Algate.

THE

These

THe said examine faith, and constantly as-
firmeth, that hee hath the very spirit of
God, which revealeth unto him all secrets what-
soever: and that he is moreover Anointed, and
can predict and foretell whatsoever is to come.
Hee saith also, that there shall be a great pesti-
lence and a Famine, and that he shall see them,
and be delivered from them, as having no po-
wer to hurt him. He likewise affirmeth, that
he must first be slaine, and after that rise againe,
and after that be made King of that very *Ierusa-*
lem in which King *David* and King *Salomon*
once reigned. He saith also that he himselfe is
one of those two witnesses spoken of in the "*Re-*
velation", the 11 Chapter, beginning at the third
Verse, and that his brother *Bull* is another also;
and shall be a Priest at the same time when he is
made a King. Now the words of the *Text* on
which they ground these idle fancies are these:
But I will give power unto my two witnesses, and
they shall prophesie one thousand, two hundred, and
three score dayes clothed in sackcloth. . . .

These are the two Olive-trees, and two Candle-sticks, standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies: for if any man would hurt them, thus must he be killed.

These have power to shut Heaven, that it raine not in the dayes of their Propheſying, and have power over waters to turne them into blood, and to smite the earth with all manner of plagues as often as they will.

And when they have finished their Testimony, the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

And their corpses shall lie in the streets of the great City, &c.

The Examination of John Bull Weaver, taken at the same time.

HEE besotted with the like Lunacy, constantly affirmeth also that he is a Prophet: and one of these two witnesses before spoken of, in all things agreeing with his brother Parham, and that hee shall also be slain at Hierusalem where Christ suffered, and shall rise againe.

again; and after that his resurrection, he shall reigne there as a Priest. And these two persist in their obstinacies, and are at this time prisoners, the one in *New-gate*, the other in *Bridewell*: now the blind and besotted ignorance of these poore and sencelesse Mechanicks I leave to the consideration of any indifferent Reader. But you have not yet heard all: for such is the presumption of *Farnham*, and the inflexible confidence in his owne innocency, that to any reverent Divine, or other well-minded Scholler, who come modestly to dissuade him from these refractory absurdities, he will say, that his desire is, nay, rather his earnest request is, that as the Prophet *Daniel* was cast into a Den of Lions, so he may be also; to prove himselfe to be a true Prophet, and a chosen vessell of the Lord: for as their mouthes were shut up against *Daniel*, so likewise it shall happen to him: for they shall neither have strength nor power to hurt or damage him.

They further hold themselves to have such power over the Elements, that at their prayer they can command the clouds to showre downe raine upon the earth, and at their prayer too they can restrain those timely and seasonable drops which refresh it.

Here too it is further to be observed, that they are simple Tradesmen, who never look't upon any University, or scarcely have beene

acquainted with a Grammar Schoole : who onely can read English, though yet know not how to speake it truly. Yet these poore fellows confidently beleeeve, that the Spirit of God shall so abundantly fall upon them, that like the Apostles they shall be able to speake all Tongues and Languages : But especially, when they shall come to *Hierusalem*, they shall be inspired with the *Holy Tongue*, the very same in which the Patriarchs and Prophets spake, and prophesied.

Moreover, in all their conference with such as sometimes for novelties sake come to visite them, they constantly affirme, and confidently beleeye, that no mortall man of what estate or condition soever, can have the least power to harme them : Or if it please the Almighty to suffer them to discipline or chastise their bodies, yet over their lives they shall have no power at all, either to hazard them, or take them away. But whosoever shall intend, or attempt any such violence against them, their hate towards them shall be turned upon themselves, so that they shall prove their owne executioners, such as was *Judas*, who betrayed the life of his Lord and Maister. But let the Reader here take notice (in this) how ignorantly and sottishly they contradict themselves, affirming in this place, that no man shall have the least power to insidiate their

their lives, or bring them to any untimely and remarkable death : When before in *Farnhams* examination by divers learned Commissioners, appoynted to that purpose, Hee (with the other contested, that he must be first slaine, and after rise againe, and be crowned King of *Hierusalem* : And *Bull* in his examination attested, That he should be also first slaine at *Hierusalem* where Christ suffered, and after live againe, and like *Aaron* and his sonne *Eleazar*, reigne an High Priest there ; which something seemes to smell of the Sect of the *Thrasckites* and *Sab. batarians*.

I might leave these, and come to a third, namely a woman, now prisoner in Bridewell, the weaknesse of whose Sexe can bee no excuse or priviledge for her horrible blasphemies, which indeede, almost want pre-ident, and yet we may see how farre the Divell can worke with his owne servants. I might set downe with her name *Margret Tennis*, her examination ; the which, for modesties sake I will forbear to speake of ; it beeing such incredible, and scarce heard-of Blasphemy, able not onely to make the eares to tingle, but the heart to tremble : which as it horrors mee to write, so, I make no question, but whosoever shall peruse it, it will trouble him to read, and therefore I forbear to publish it, in regard that 'tis almost unbeleeveable, that any such

such Monster should have being upon the face of the earth; at least, he may well, and that justly too, suspect that the words which she spake, came from the mouth of a Jew, but no Christian. But at this present she is either mad, or counterfeits madnesse, wishing with my heart, that shee may both returne to her wits, and to true repentance: And as of her, so also I speake of the other, whom I could wish to have an inspection into their owne follies, and having gone so far astray, to retyre themselves into the true shepfold. Solomon the wisest of Kings saith: *Hee that keepeth his mouth and his tongue, hee keepeth his soule from affliction, and else where. It is a mans honour to cease from strife, but every foole will bee meddling. There bee some that speake words like the pricking of a sword, but the tongue of a wise man is health: The beginning of strife is as one that openeth the waters, therefore ere the contention be meddled with, leave off. He loveth transgression that loveth strife: and hee that exalteth his gate seeketh destruction. The froward heart findeth no good, and hee that hath a naughty tongue falleth into evill.*

There is no question to be made, but that he who is the Father of Lyes, is also the founder of controversies, who is the Divell: neither is his inveterate ma'ice against mankind discovered in publicke hostility onely, (as when
Armes

Armes are taken up for the differences of Religion, as it hath often happened) but in vaine and unnecessary questions: whence truth in the disputing of them may be darkened: In him is the spirit of contradiction, or rather he may be said the spirit it selfe; nor breatheth hee onely almost upon all Academies, Schooles, Rectories and Families; but even upon our mother Church it selfe, by broaching Errors, and Heresies, and daily devising new fangle and trifling Innovations; as having ever beene the incendiary to selfe-opinion, and all refractory disobedience; and these arise for the most part from ignorant, peevishe, and selfe opinioned Separatists, whose false Tenents the more they are urged upon them, the more many times to the smal understanding of the simple, the truth is intangled. The apparent *Syllogisme* (saith one) ought to be contained in few words; but if it be too farre prosecuted, and unnecessarily continued, the *Syllogisme* groweth into a *Paralogisme*, which is no better than a perverse wrangling. And therefore when one proposed to a grave Philosopher a needlesse and impertinent Enigma, of which he desired a short and speedy answer: He thus replied; (speaking to those that were there present) This fellow desireth to milke a Goate, and would have mee to hold a Collender full of holes to receive it. Now *Virtus stultior* (saith *Erasmus*)
qui

qui vulget Hircum quàm qui eribram supponit.
 To conclude, I would wish all these stupid novellists, for their better understanding, since they are so obstinate to forsake Christs flock, yet at last to looke into that which *Pythagoras* taught, over whose doore it was thus written : Hee that knoweth not what hee ought to know, is a beast amongst men : Hee that knoweth no more than hee must needs know, is a man amongst Beasts : But hee that knoweth all things which are fit to be knowne, is a God amongst men.

AFTER

After diuers visitations,
by sundry *Divines* and men of
quality; this *Richard Barnham* un-
derstood by some of them, that it was
reported of him that hee was *Christ*; for
the better clearing of that Aspersi-
on laid on him, and some others in that kinde; he
had given out these lines, which you may
read, that hee wrote very late this
selfe in Prison.

Here be many false reports that
goe of mee in the City of *London*,
and I beleeve they are spread a-
broad in the Countrey. First some re-
port of me, that I say I am *Christ*. Se-
condly, some say that I am *Eliar*.
Thirdly, some report of me, that I
should say, that it should raine of
3 yeares, and some say a longer time, &
some say a shorter. Fourthly, some re-
port of me, that I should say when it
raines againe, it should raine blood, and

D

some

Some say fire and brimstone, which are
 false, the Lord of Heaven and Earth
 knoweth that I have not uttered any of
 those words: But these things you may
 report to be truths from my own hand-
 writing: I say, I am one of those two
 witnesses that are spoken of in the 11
 of the Revelation; and that the Lord
 hath given mee power for the opening
 and the shutting of the Heavens: The
 Lord hath moved mee by prayer since
 I came into this Prison, to bee earnest
 with him for the shutting of the Hea-
 vens; and I am certaine, that the Hea-
 vens are shut, and that the earth shall
 not receive any benefit to speake of, by
 the Raine that shall fall untill the
 Lord doth moove mee to pray for
 Raine; and I doe steadfastly beleeve that
 in the day the Lord doth move me to
 pray for Raine, it shall Raine: but I say
 this, if the Lord doth continue mee
 praying but 6 weekes longer, as now he
 doth, I beleeve there is a great deale of
 seede

feede sowne in this land of England
 which wil never be reaped nor mowed:
 I doe not meane the whole kingdome,
 but of this part of the land where my
 dwelling is: And this I know, that
 there are iudgements a comming, Pesti-
 lence, Famine, and sword, and I know
 I shal live and see them fulfilled, and be
 preserved. Therefore it behoveth eve-
 ry one that hath not made his peace
 with God, both high and low to re-
 pent, and make his peace with God in a
 true and unfeigned repentance, that it
 may goe well with the soule, howsoe-
 ver it goeth with the body: As *Salomon*
saith, Riches profit not in the day of wrath,
but righteousnesse delivereth from death.

FINIS.